MINUTES

OF THE

OCMULGEE ASSOCIATION

HELD WITH THE

Church at Crooked Creek, Putnam Co., Ga.

SEPTEMBER 6TH, 7TH AND 8TH, 1889,

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Of the OCMULGEE ASSOCIATION, *held with the Church at Crooked Creek, Putnam County, Ga., September 6th, 7th and 8th,* 1889.

The Introductory Sermon was preached by Bro. M. F. Stubbs, from Acts ii. 47.

After one hour's intermission, the messengers met in the house. Preaching at the stand by Brother J. F. Aldmon, followed by W. W. West.

The Association was opened with prayer by Brother M. F. Hurst, from the Oconee.

Received letters from thirteen churches, and minuted their state.

Elected D. L. HITCHCOCK Moderator, and D. G. MCCOWEN Clerk. Elder D. L. Hitchcock to write the next Circular Letter.

Invited visiting and corresponding brethren to seats with us.

Read the Decorum.

Called for petitionary letters, and received a letter from High Shoals Church, Monroe county, Ga , by Brethren S. S. Mullens and H. A. Hartsfield, which church was received into the body by the Moderator extending the right hand of fellowship.

On motion, agreed to adopt the same plan in reference to business before the Association as that of last year.

On motion, the following committees were appointed:

On Preaching—J. F. Childs, J. H. Williamson, C. D. Buckner, J. M. Mercer, J. T. Glover, with the Moderator and church messengers.

To Write the Corresponding Letter—Elders J. H. Gresham, D. G. McCowen and Brother S. S. Mullens.

Called for correspondence from sister Associations, and received as follows:

Yellow River—Elders William Adams and J. F. Aldmon, with letter and minutes.

Oconee—Elder M. F. Hurst, with letter and minutes.

Primitive Ebenezer—W. B. Etheredge, J. Lord, J. L. Ivey, R. W. Young, with letter and minutes.

Marietta—Elder W. W. West, with letter and minutes.

Olive—Letter and minutes.

Delaware River and Warwick—Letter and minutes.

Kehukee—Not represented.

The committee appointed to arrange preaching reported that Elder William Adams would commence preaching at the stand to-morrow morning at 10 o'clock, followed by Brother John Duke. After one hour's intermission, Elder M. F. Hurst would preach, followed by Elder W. W. West.

Called for Circular Letter, prepared by Brother D. G. McCowen, which was read, received and adopted.

The Association then adjourned to 8½ o'clock to-morrow morning. Prayer by Brother William Adams.

SATURDAY MORNING.

8½ O'CLOCK.—The Association met again, and was opened with prayer by Brother J. G. Eubanks.

Called for further correspondence, and received Elders M. F. Stubbs from the Lower Canoochee, H. Temples from Upper Canoochee, and John Duke from the Primitive Western, as visiting brethren.

Appointed correspondence to sister Associations as follows:

Yellow River—Elders D. L. Hitchcock, D. G. McCowen and J. H. Gresham.

Oconee—Elders J. G. Eubanks, D. G. McCowen and Brother W. S. Lunsford.

Primitive Ebenezer—Letter and minutes.

Marietta—Elder J. G. Eubanks.

Delaware River and Warwick—Elder J. G. Eubanks.

Kehukee—Letter and minutes.

Appointed General Meetings as follows:

First District—Shoal Creek, Newton county, Ga , commencing on Friday before the fifth Sunday in June, 1890.

Second District—Smyrna, Monroe county, Ga., commencing on Friday before the fourth Sunday in July, 1890.

Called for, read and adopted the Corresponding Letter.

Called miscellaneous business.

Received a petition from Tirza Church (colored) for a letter of dismission from our body, which was granted them.

High Shoal Church united herself with the Second District of the Association.

Resolved, That this Association feel to give thanks to Almighty God and to our brethren, sisters and friends in this vicinity for the hospitality we have received during the meeting.

The next session of our body is appointed to be held with the

church at High Shoals, Monroe county, Ga., twelve miles northwest of Forsyth, and six miles northeast of Goggin's Station, on Central railroad, commencing on Friday before the second Sunday in September, 1890.

Agreed to have 1,000 copies of these minutes printed, and that the Clerk attend to the printing and distribution of the same, and that he receive for his services the balance of the money after paying for the above number.

Called for contributions and distributed corresponding minutes.

Adjourned. Prayer by Bro. S. S. Mullins.

D. L. HITCHCOCK, *Moderator.*

D. G. McCOWEN, *Clerk.*

SATURDAY MORNING, 10 O'CLOCK.—Met at the stand, and the brethren appointed preached to a large and attentive congregation.

SUNDAY MORNING, 10 O'CLOCK—Met again. Preaching by Brother H. Temples, followed by Brother J. G. Eubanks; in the afternoon, Brother Stubbs preached, closed by Brother D. L. Hitchcock.

STATE OF THE CHURCHES.

CHURCHES.	COUNTY	MESSENGERS' NAMES.	Baptized.	Received by Letter.	Rec'd on Conf'n Faith	Dismissed by Letter.	Excluded.	Restored.	Dead.	Total.	Contribution for Minutes.	Associational Fund.	Meeting Days.
Enon.....	Putnam	Eld.D. L. Hitchcock, C. D. Buckner	...	...	...	...	...	...	...	37	$1 50	$1 50	4
New Salem	"	N. B. Boon.....	...	...	...	...	...	...	1	4	50	50	2
Tirza.....	"	D. Sidewell, Beverly Harris (c d)...	1	...	...	...	1	3	...	60	.....	.....	4
Crooked Cr.	"	J Hudson, T J. Branam.....	...	...	...	...	1	...	...	38	1 50	1 50	1
Hebron.....	Jasper...	.....	...	...	...	...	...	...	...	...	.....	.....	...
Murder Cr..	"	R. Tugle, Thomas Banks (col).....	...	...	1	...	...	1	1	27	75	75	4
Shoal Creek	Newton	Eld. J. G. Eubanks, W. S. Lunsford	...	1	...	1	...	...	...	63	1 50	1 50	2
C'nty Line.	Jones....	J. W. March, William Childs.....	...	2	...	5	...	...	...	31	1 50	1 50	1
New Hope..	"	Eld. J. H. Gresham, J. T. Glover ..	...	1	...	2	1	...	1	56	1 50	1 50	4
Mt Zion ...	"	J. A. Mercer, M. Wilson.....	...	1	...	...	2	...	2	14	75	75	3
Ephesus.....	Monroe.	J. H. Williamson.....	...	3	...	...	...	..	1	21	1 00	1 00	2
Smyrna	"	Eld. D. G. McCowen, J. F. Childs...	...	...	...	2	...	...	...	50	1 50	1 50	4
Fellowship.	Jasper...	B. T. Tyler, Z. T. Willingham.....	...	...	...	...	...	...	1	10	75	75	3
HighShoals	Monroe.	S. S. Mullins, W. A Hartsfield.....	...	...	...	...	...	...	...	37	1 00	1 00	2

MINISTERS AND THEIR POST OFFICES.

D. L. HITCHCOCK, Stanfordsville, Putnam county, Ga.

D. G. McCOWEN, Forsyth, Monroe county, Ga.

J. H. GRESHAM, Five Points, Jones county, Ga.

J. G EUBANKS, Rutledge, Morgan county, Ga.

C. B. SPIVEY, Eatonton, Putnam county, Ga.

CORRESPONDING LETTER.

The Ocmulgee Association, in sessson with the Church at Crooked Creek, Putnam County, Ga., September 6th, 7th and 8th, 1889, to the Associations with whom she Corresponds, sends Christian love:

DEAR BRETHREN—Through the providence of an all-wise God, we have been permitted to hold another session of our body in love, peace and harmony, for which we do feel a desire to give Him all the praise. We were pleased and rejoiced at the coming of your messengers, and the sweet union and brotherly love that seemed to exist among them. Our correspondence was tolerably full, and our coming together has been one of rejoicing. May our God ever keep us humble, and enable us by His grace to worship Him in truth.

The next session of our body is appointed to be held with the church at High Shoals, Monroe county, Ga., twelve miles northwest of Forsyth, and six miles northeast of Goggin's Station, on the Central railroad, when and where we hope to meet you again in the fellowship of the saints.

D. L. HITCHCOCK, *Moderator.*

D. G. McCOWEN, *Clerk.*.

CIRCULAR LETTER.

The Ocmulgee Association, in session with the Church at Crooked Creek, Putnam County, Ga., to the Churches composing the same:

DEAR BRETHREN IN THE LORD—Through the tender mercy and will of our Heavenly Father, some of us have been once more permitted to meet together in an associate capacity. You will, therefore, expect to read something from us in the way of a Circular Letter, and had we anything to cheer and comfort you, we would gladly write. This we can only hope to do when guided by the unerring Spirit of Christ. The church of Christ has always been an object of persecution, trials and afflictions. Even so it was with the children of Israel in their journey from Egypt to the land of promise; their trials were sometimes so great that they would almost despair of ever reaching the land of Canaan. But God was with them, and delivered them out of every trouble; and when so many firey trials come upon the church now, why need she be so alarmed, "as though some strange thing had happened unto her?" It is no new thing. and she may expect it. "Nevertheless. the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." Paul, the apostle. in his admonition to the Ephesians, spoke of the blindness of some of the Gentiles, who, being past feeling, and had given themselves over unto lasciviousness to work all uncleanness with greediness. "But you," he says, "have not so learned Christ. If so be

that you have heard him, and have been taught by Him as the truth is in Jesus."—Eph. iv. 20-21. The apostle commences this chapter by exhorting the church to unity, "with all lowliness and meekness, forbearing one aother in love, endeavoring to keep the unity of the spirit in bond of peace." These Christian virtues the apostle here impressed upon the children of God, that they should walk in them, in order that unity and brotherly love may be manifest and abound among them; and in the absence of these Christian virtues, there will be no unity now in the church of Christ. Dear brethren, let us not be led off by every wind of doctrine into vain babblings and confusion, which things only tend to more ungodliness; but let us earnestly contend for the faith, both in doctrice and practice, that unity and brotherly love may abound among us, and then God's name will be glorified. God forbid Israel's making any covenant with the strange nations; nor were they to show them any mercy, neither were they to marry together, for the reason that such mixing and communion together would turn away Thy Son from following me, that they may serve other Gods, for they were a holy people unto the Lord their God. With all these admonitions, it is sadly strange, and is to be lamented by the church, that when troubles arise and confusion reigns, that some of the people of God seem so ready to take sides and to participate in it, and that to their own hurt, and perhaps death. We think, dear brethren, in things of this kind, we had better stand aloof, be quiet, and let patience have her perfect work. To do otherwise, unless we can bring about a reconciliation, often widens the breach by extending the confusion, and we become partakers of their sins. These things are all wrong, and the apostle declares that ye have not so learned Christ. It is sometimes the case that the flesh will rise up and cause us to participate in things that we know will be hurtful to our brethren at home. When we do this, we are not endeavoring to keep the unity of the Spirit in the bond of peace. Oh! remember, dear brethren, what Jesus has said, "Inasmuch as you have done it unto one of the least of these, you have done it unto me." Then, if we have wounded our brother, we have also wounded Christ, and to do this is not walking in love as Christ hath loved us.

"But you, brethren, have not so learned Christ, if so be that you have heard him, and have been taught by him, as the truth is in Jesus." We are admonished to "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," and to be followers of God as dear children. An humble and strict recognition of these things will greatly add to our Christian enjoyments and comforts in this world, and also manifest our love and fellowship for each other. We are informed by the blessed Saviour that it is by their fruits that we know them, and in order that we may not be mistaken in the works of the flesh, the apostle has mentioned a number of them, which are these: "Adultery, fornica-

tion, uncleanness, lasciviousness, idolatry, witheraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of which I tell you that they that do such things shall not inherit the kingdom of God." He then gives us some of the fruits of the Spirit, which are: "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," against which, he says, there is no law. These way-marks, or fruits, are so plain that it does seem that the simplest need not be mistaken. Brethren, if we have the Spirit of Christ, let us be found walking in the Spirit. Set your affections on things which are above, and not the things on earth, which must fade away. The Scriptures teach us that there are Lords many and Gods many, but only one true and living God, and He is declared to be a Spirit, and He seeketh such to worship Him as worship Him in spirit and in truth. To worship Him in any other way would only be a form of worship, while our hearts would be far from him. The Pharisee had an abundant supply of this kind of worship, boasting of his own righteousness and piety, so much so that he could even thank God that he was not as other men, and thus lived upon his own righteousness, worshiping and obeying man more than God, teaching for doctrine the commandments of men. From such we are commanded to turn away; they are false teachers, and many of them are gone out into the world; therefore it behooves the church to watch, for she has not so learned Christ. Does our ministry observe these things, and keep them under their charge in remembrance of their duty in this respect? If not, then they are not obeying the injunction, to take heed unto yourselves and to the flock over which you are made overseers. It does seem to us that a strict gospel discipline, as well as gospel preaching, is very essential in this day and time for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ. A faithful observance of these things would tend greatly to the keeping of the unity of the Spirit in the bond of peace, while a neglect of them may finally lead to confusion and strife. Therefore, the church is commanded to work out her salvation with fear and trembling. It is useless for us to try to blend the two together, and hold to both in a form of worship. "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" We know there is none, for in the presence of one, the other is excluded. Light cannot exist where there is darkness; but as natural light drives out natural darkness, so spiritual light drives out spiritual darkness. "Ye were sometime darkness, but now are you light in the Lord; walk as children of light." Then if God, in His mercy, has given us this spiritual light, we should make it manifest by seeking those things which are above, where Christ sitteth on the right hand of God. God's people are a chosen people, a holy people, created in Christ Jesus unto good works, ordained of God, that they should walk in them. Then, dear brethren, let us ever be found walking in every good word and work, looking for the coming of our blessed Saviour, when He will call His children home to live with Him there. God has said that "I will dwell in them, and walk in them, and I will be their God, and they shall be my people," and so sure as He dwells with us in this time world, by His holy Spirit, so sure we dwell with Him in that haven of rest which He has prepared for them that love and keep His commandments. Farewell, dear brethren, "Be of good comfort, be of one mind, live in peace, and the God of all grace be with you. Amen."